THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."– PSALMS.

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UTAH.

NEW BOOKS.

"THE MORMON COUNTRY—a Summer with the Latter-day Saints." By John Codman. United States Publishing Company, New York.

"TWELVE MORMON HOMES visited in succession on a journey through Utah to Arizona." Philadelphia. By a lady.

Few subjects have created so wide an interest as that presented by the followers of Brigham, now settled in Utah. Their strange origin, cruel persecution, struggles and wanderings have been referred to for years as presenting a phase of human nature, under religious influences, almost without a parallel since the days of Moses. It seems but yesterday that the Book of Mormon, claimed to have been written as a novel by a half-witted Methodist divine, was brought out as a revelation by the prophet Smith, in the town of Hiram, Ohio. Smith sought in vain to gather about him enough followers to constitute a church, until, in an evil hour, a few misguided and cruel men seized upon the poor creature in the night time and most brutally maltreated him. He was beaten until nearly dead, and, after receiving a coat of tar and feathers, was ridden upon a rail.

The news of this outrage spread with much rapidity over the country, and when, upon the following Sunday, Smith rose to preach in the grove, where heretofore scarcely a dozen people could be gathered together, thousands came up from hills and valleys and neighboring villages. The magnetism of a great crowd is easily concentrated, and the result of the Prophet's wild harangue appeared in converts that numbered not by the dozens, but the hundreds.

After came the old, old story of fanaticism kept alive by persecution. Whenever the delusion was about dying out certain zealous people, half fool and half scoundrel, gave new life and renewed vigor through abuse.

Driven from camp to camp in the States, the devoted believers at last took up their march through the wilderness and made a trail for subsequent emigrants that could be traced by the bones of domestic animals and the graves of men. Settling in a barren desert, then a part of Mexico, through their toil that was that of the mule, and their ingenuity or inspiration, they have turned that desert into a garden. But for the success of these fanatics in creating a half-way resting place for the gold-seekers of Cali-

fornia, our vast possessions on the Pacific slope would not have been possible, or if possible, a century behind their present wealth and prosperity.

Their very success has been the cause of further persecution and abuse. Almost surrounded by communities made up of criminals escaping conviction and convicts escaping punishment, the possessions of the Mormons are regarded with a greed known only to the border, where the knife and the revolver make each individual his own policeman, and where the ordinary end of man is a disease that leaves on his boots. To these, since the discovery of certain valuable silver mines, are added a horde of the thieves sent out to plunder the honest men of the United States by a corrupt administration, under the name of carpet-bagger. The chief justice, for example, is a man openly recognized as corrupt, who could be driven into a decision, just or unjust, in the case of the Emma mine, by charges preferred by Senator Stewart, that if proven would have transferred the fellow from the bench he disgraces to the penitentiary he so richly deserves. Of the same sort are his official associates and subordinates. We can well imagine, then, the abuse under color of law, the most unbearable of all tyranny, to which these poor, inoffensive fanatics are subjected.

To justify these outrages the land has been filled with falsehoods of the grossest sort. A quiet, law-abiding, religious people have been represented as liars, thieves, murderers, and, what is the most distressing to these good men who assail them, polygamists. In vain tourists inform us that they can tell when they pass from a Christian settlement to that of the Mormons by the violent contrast presented between the two. The traveler passes from a lawless crowd, where the only known court is that held by Judge Lynch under the limb of a tree, where one has to sleep with his hand on a revolver, to a settlement where kindness takes the place of violence, where arms are uncalled for, where even an unprotected woman may travel a hundred miles without meeting with insult, unless she encounters an Indian or a Christian. The lies go on all the same.

We have before us two widely-differing books upon this strange peo-people. The first is written by our old friend Captain John Codman, whose communications to *The Capital* and books upon Europe have been so widely read and favorably noticed. Captain Codman is a product of the sea. Nearly all his eventful life has been passed upon the briny deep; thirty years of it as captain of ocean steamers. He has now retired from that pursuit and given himself up to touring over the earth and driving a pen upon the results of his observations. He is a keen, clear, fresh builder of sentences that seem to carry the reader with him in his wanderings. Without being deep, he is observant and so honest and patient that he seems to have weighed all sides before giving an opinion. It is not so much what a man may have to tell that makes him agreeable as his agreeable manner of telling it, and Captain Codman has the way of an old salt spinning a forecastle yarn. Making no pretension to fine writing, he seems to give us in his quaint way precisely what we most wished to know.

As a specimen of the captain's style we copy from page 122:—

MORMON FAITH.

"On Saturday I left this charming spot, and rode on for twenty-five miles to Salt Lake, avoiding the traveled and more level road, and passing down through Emigration Cañon, by which gate the first band of Mormon settlers, under the leadership of Brigham Young, entered upon their new home in 1847, after their long, tedious, patient journey of four months across the desert.

"And now, twenty-six years later, I was riding over a good macadamized road, which led me out upon fruitful fields into the view of a large and thriving city, over the same route by which they arrived at these once barren plains.

"As I turned around each succeeding rocky point, I could well imagine how it was gazed upon by them as they hoped it was the last, and when the last was actually reached and passed, and the full view of the valley

burst upon my sight, the picture of that devoted band was as clearly present to me as if it had been depicted on canvas like that life like painting of the Western emigrants that is seen in the Capitol at Washington. It seemed that as I listened I might yet catch the echo of their glad hosannas ringing through these Rocky Mountains safely passed at last!

"I believe in the utter absurdity and imposture of the Mormon faith, so far as it differs from the recognized tenets of Christianity; but I believe in the sincerity of the great majority of its adherents, and I want no better proof of this than their history.

"The persecutions endured by the Israelites at the hands of the Egyptians were as nothing in comparison with those suffered by the Mormon people at the hands of their nominally Christian countrymen, who drove them from one settlement and State to another, until they formed a resolution to put themselves, as they fondly hoped, forever beyond their reach.

"Brigham Young, with all his prophetic instinct, never dreamed that they could be molested here. On his dreary journey, and shortly before his arrival, he was met by a Mormon missionary returning from California. He depicted in glowing colors the beauties of that region, its lovely climate, its fertile soil, its claim to be what it has since so amptly proved, a second Paradise. Brigham listened patiently to his report, and then replied, 'All that shows that it is no place for us—the Gentiles would rout us out.'

"He had never yet seen the Salt Lake valley, but he knew that it was a desert. He had an inspiration, however, which he chose to call a 'revelation,' that this was the destination of his people, and that the Almighty would change the desert to a garden for them.

"It must be remembered, moreover, that at this time Utah was Mexican Territory. Once settled there, the Mormons would owe no allegiance to the United States Government, and, as to the Mexicans, they had no fear of them. In their eyes they were merely Canaanites, and 'the sword of the Lord and of Gideon' would be the arbiter of any controversy with them that they might have.

"The 'revelation' given to Brigham Young designated the precise spot where the city of the New Jerusalem should be located. As they came out through Emigration Cañon, the little army of believers turned to the right, obedient to the direction of their leader, and marched four miles before he cried 'Halt!' Every individual came to a standstill. A fervent prayer of thanksgiving to Almighty God, their preserver, was offered, and ended with a loud and joyful 'Amen.'

"After this act of faith there followed immediately one of the grandest acts of works on record, and these two great ideas of faith and works have been ever since the guiding stars of their eminently practical religion.

"Before a moment's rest was allowed to man or beast, other than the time occupied by the prayer—before a mouthful of food could be eaten, the animals were unhitched from the wagons and yoked to the plows, the furrows were turned, an irrigating ditch was dug, the seed planted, and then they rested from their labors, and now their works do follow them.

"History has no parallel to the energy and perseverance of this people. They were nurtured and made robust by the fillip of persecution, so that when they left the banks of the Missouri they were hardened to the work before them.

"The journey of Moses and the Israelites, even with its pillar of fire before them, pales into insignificance compared with this. Let us accept our own revelation, while we ridicule that of the Mormons. Then we see God on the side of Israel tormenting their persecutors with plague, pestilence and famine; opening seas and rivers for them that they might pass dry-shod; making water to gush from the rock; raining down vegetable and animal food; helping them when they were too lazy to help themselves, and fighting their battles for them; they all the time repining, growling and apostatizing, and, after all, accomplishing in forty years what they should have done in a month.

"Look now at these Latter-day Saints! not only at this company of

pioneers, but at each succeeding host; more especially the hand-cart expedition of 1856, when six hundred men, women and children started from Iowa, in July, dragging their babies, their property and provisions; crossing the Rocky Mountains in the snows of November; losing two hundred of their number on the road by death; yet never murmuring, but every morning and night thanking the Lord who had brought them thus far on their way.

"Did not He know their sincerity, it must have sounded like irony in His ears! The 'devil,' we are told, 'is good to his own.' Surely, if these were his children, he showed his kindness strangely. Ah! they were no children of his; but they were fulfilling a mission of the same Almighty Father who rules the universe and every creature therein; who has a work for all to do, the object of which we shall better know by and by. Till that time comes, we will never doubt that these martyrs of religious enthusiasm suffered in a cause that was in some way acceptable to Him."

The captain tells us about Corinne, a lager beer saloon and assignation house of about one thousand inhabitants. We refer to this more pointedly because this Corinne is the headquarters of the Christian savants who seek to redeem Utah.

A CHRISTIAN LANDMARK.

"The city of Corinne is a village of some three hundred and fifty men—perhaps one thousand people, including women and children. It was founded from motives partly mercenary, partly religious and moral. It is twenty-four miles west of Ogden, the junction of the Central and Union Pacific railroads, and is the nearest available point to Montana.

"That great mining district receives its principal supplies from Corinne, from whence also there is daily stage communication over a route of five hundred miles through sage-brush deserts, steep cañons and over bare mountains. It is a pleasant drive for those who like these things seasoned with plenty of dust. The freighting business is very brisk.

"On the latter part of our route, touching upon the Montana trail, we met and passed dozens of mule caravans going and returning. This trade, now being transferred to the Utah Northern railroad, will continue until the completion of the Northern Pacific railroad. When, if ever, that is accomplished, the people of Montana will dispense with Corinne, and its value as a trading mart will fall to zero.

"Saints combine with sinners in the endeavor to build up Corinne—not 'Latter-day Saints,' but all other kind of saints who regard Mormonism as the abomination of desolation, anti-Christ, the scarlet woman and the beast of the Apocalypse.

"They meant to plant a Christian landmark in its midst; to set up a bright and shining light that should throw its pure rays far and wide to scatter the darkness in which the 'twin relic of barbarism' had shrouded the land. For this purpose churches and grog-shops were to act in harmony. Therefore there had been opened three of the former and twenty of the latter. The churches are supported by home missionary societies; the grog-shops are maintained by the voluntary system.

"It was a sultry Sunday morning, and, after having slept and breakfasted at the shanty styled the 'Bear River Hotel,' I strayed about the town. My friend Jeff had introduced me to most of the three hundred and fifty resident gentlemen, and so I received nearly that number of invitations to take a drink, all of which were respectfully declined on the temperance standpoint. That is the only safe support to fall back upon with these hospitable gentlemen.

"It was an unusually lively day. A great many teams happened to be in town, and the drivers and traders made the holiday uproarious. The order of exercises alternated with swearing and drinking all day long, and the evening must have been something fearful, for then the dance-houses would be in active operation.

"Soon after eleven o'clock I made my way to the nearest church. I was told that was a Presbyterian. On approaching I heard the music of a psalm-tune, from which I inferred that the services had already com-

menced. On entering, however, I found the solitary musician seated at one of those sewing-machine 'melodeons,' and grinding out the missionary hymn.

"He stopped on noticing the unexpected addition to the congregation, and entered into conversation. 'There would be no meeting to-day.' 'In fact,' he added, 'we don't have any stated preaching; we have to get along as well as we can with what we pick up.' In answer to further inquiries, he said that there were three societies which he thus enumerated on the rising scale: 'The Episcopal, they have one member to their church; the Methodist, they have two; but we have eleven communicants.' There was no little pride in the emphasis given to the preponderance of Presbyterianism.

I ventured to make two suggestions for the better maintenance of religious worship. One was that the fourteen church members should club together, and, with the assistance of moral sinners outside the pale of the church and the different home missionary societies, support one good minister in one meeting house, and rent out the other two to help pay expenses. 'Why not?'

"'That wouldn't do,' he said; 'we couldn't agree on doctrine nor form.' 'Well, then,' I proposed, 'get some minister more liberal than you are, who for the sake of spreading the Gospel would be willing to be like St. Paul, 'all things to all men'—an Episcopalian one Sunday, a Methodist the next, and a Presbyterian on a third. How would that do?" 'Oh, pshaw!' replied the organist,, 'such a fellow would be a damned hypocrite.'"

[TO BE CONTINUED.]

PAST, PRESENT AND FUTURE OF UTAH.

"When the mariner has been tossed for many days in thick weather and in an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude and ascertain how far the elements have driven him from his true course." As public sentinels standing on the watch towers of this Territory, let us imitate this prudence, and now, amidst the great calm which has succeeded the storm of the last four years, let us look backward over the past, and onward to the future of the richest, the most beautiful of all the Territories of the Union; and in considering the near past let us be thankful for the recent victory—for such it was, though not a complete rout—in the United States Senate; but in gazing into the approaching and not distant future we see the completion of the victory when the United States Supreme Court shall, by its solemn decision, re-establish our Territorial sovereignty and fix the landmarks of the Constitution as defining the bounds of Congressional sectional legislation—a decision, which by its final mandate, will vindicate the great doctrine of "squatter sovereignty" as promulged by Douglas, and elaborated and defended by that nestor of true Democracy, Louis Cass.

Between thirty and forty years ago Joseph Smith and his little band of followers—having been driven by mob violence and the coarse brutality of border ruffians in Missouri—fled to Illinois for protection of himself and the aged, the women and the children of his flock. Their only crime was that they held peculiar religious doctrines—polygamy at that time was not a part of their creed. But in Illinois, where democracy was rampant, where the equality of men was proclaimed and utter non-interference in religious beliefs was boasted, Joseph Smith and his brother Hyrum suffered martyrdom, thirty years ago yesterday. Having again been robbed of their homes, of their houses and lands, of their flocks and herds, and having suffered and endured ignominy and abuse, beyond the powers of human beings—save those buoyed

up by religious faith and zeal—to bear, they crossed in 1847, the muddy Missouri and turned their backs upon the boasted land of liberty, where they had met with nothing but murders, robberies and plunders. Under their chosen leader, President Young, they started for a new home in an unknown desert land; a place where they could escape from the tyranny of the mobs, from the rapine of American citizens and those enemies worse than the merciless Indians. Led by Providence, they escaped the perils of starvation and the attacks of the savages, and on the 24th of July, 1847, they landed in this valley, and here made their new home in this then sage brush desert. With their flocks and their herds they determined here, in Mexico, to begin again the journey of their lives. And by virtue of the colonization laws of that country they became citizens of the Republic of Mexico. Desolation reigned all around them, and starvation seemed inevitable; but instantly almost, the discovery of gold by a Mormon at Sutter's Bar in the American river, opened the flood-tide of immigration to California, and within a twelve-month the Mormon pathway across the plains was black with adventurers who were compelled to recruit here, and who brought to this famished people abundance of supplies of food, raiment, teams, wagons, horses, cattle, and everything needed. Salt Lake became the half-way house to California—the caravansary where tens of thousands were fed and recruited by the way.

The seasons rolled on, and the crickets came in clouds to eat up the harvests, and to rob the farmers of their promised crops; but again Providence intervened, and flocks of gulls from Great Salt Lake were sent to the rescue, and as if by a miracle, they attacked with the voracity of wild beasts the insects, and arrested their approaches to the fields and crops.

Next came the locusts, and where in the Spring of '55 there was the promise of an abundant harvest, in the Autumn fields had again been devasted, and starvation once more stared the isolated community in the face; but they did not perish, and few suffered for bread.

Another dark cloud came; corrupt partizans of an administration made for ever infamous, started a military expedition to attack and destroy the Mormons for a pretended hostility to the Union, but upon them as upon the robber forces under Napoleon in Russia, the snows descended and Johnston, the traitor, would have perished with his troops, had not the very men whom they came to destroy aided them. Commissioners came here, an understanding was had, and that grand army filed away to Camp Floyd, where it furnished again to the needy Mormons supplies of flour, bacon, wagons, nails, iron, sugar and almost everything required at a mere nominal price, and finally, after enriching the people they were sent to crush, the army was called back to aid in fighting real foes to the Union—the infamous Secretary of War who had ordered, the President who had sanctioned and the officer who had commanded this ill-starred expedition. The plans of those who had sought to destroy the Mormons were again frustrated.

Time rolled on and brought the railway to Utah, now grown wealthy and strong in numbers; and with the railway came Chief Justice McKean, Hawley, Maxwell and a long train of gamblers, robbers, prostitutes and carpet-baggers. A new war was now inaugurated and a ring of carpet-baggers organized to accomplish what the crickets, the grasshoppers, the Indians and Johnston's army had failed to do—the ruin and destruction of President Young and the Mormons. A corrupt judiciary, a dishonest executive, a facile Congress were to be the tools used, and falsehood, lies, calumny, misrepresentation the arms wielded. An infamous organ was secured, but it soon failed; a successor came, and it stopped; yet another sent out its polluted sheets but soon withered, and so on until finally all culminated on the 23rd of June, 1874, in the so mis-called Poland bill. That mysterious Providence which had ruled over and controled the destinies of the oppressed people had again shown himself. Their enemies were

once more confounded; the eyes of American Senators had been partially opened to the great wrong they were asked to do loyal subjects, and an emasculated bill was the result. Instead of separating families and giving coveted alimony to shysters; instead of placing in the hands of James B. McKean the power to break up, destroy and plunder the people, as he undertook to do in 1871, in violation of law; the Bill transfers to Carey and Maxwell some fees belonging to Snow and McAllister, and these will be stopped the moment the Supreme Court of the United States can correct and review the blunders of Congress.

Gentlemen of the "ring," you have fought long and hard and with a zeal worthy of a better cause; but you have accomplished little, and that little will be swept away with scarcely enough of it left to mark your folly; and Utah will continue to grow and prosper under the control and guidance of that Providence—or whatever you may choose to call it—which has ever manifested itself in the management of the affairs of the Mormons in darkest hours.—*Salt Lake Herald.*

CHURCHES IN NEW YORK CITY LIMITS.

An article in a New York paper gives the number of churches within the city limits at about 350, which allows one church to every 2,857 inhabitants. The total number of seats in these buildings is 300,000. The Reformed Church, founded by the Dutch, the first settlers on the island, has twenty-two churches, seating 18,000 people. The Jews, who settled next, in 1660, have accommodation for 17,000. The Presbyterians, who commenced their services in 1710, have now fifty-two churches, seating about 40,000. The most costly Protestant church in America is in process of erection for the Presbyterians; it will cost 900,000 dols. The first Baptist church was erected in 1762; there are now 30 buildings belonging to this sect, with seats for 25,000. The highest salary paid to a Baptist minister is 6,000 dols. The Methodists, who commenced preaching in 1766, have now 48 churches, with 45,000 members, and the value of the "real estate" of the society is estimated at 3,000,000 dols. The Congregationalists have five churches, and 6,000 members. The Unitarians have four churches, and the Universalists five. There are more than 40 Roman Catholic churches, some of which are splendid structures. The cathedral now being built in Fifth Avenue will be the most costly marble edifice on the American continent. It is expected that at the present rate of progress 20 or 30 years will elapse before it is finished, although a portion of it will soon be completed and ready for use. The first Roman Catholic church was built in 1785. The largest minister's salary in the city is paid to Henry Ward Beecher, of Brooklyn, who receives 15,000 dols. Dr. Morgan Dix, of the Church of Holy Trinity, receives 12,000 dols, and Dr. Potter, of Grace Church, the same. The highest salary in the Methodist body is 5,000 dols. The incomes of the Roman Catholic priests are under 1,000 dols.

Oftentimes nothing but adversity will do for us. We need to be stripped of every earthly portion, that we may seek entirely our portion with Jehovah himself. We need to be turned out of our home on earth, that we may seek a home in heaven.

Over and above every other social trait stands cheerfulness. What the sun is to nature—what God is to the stricken heart which knows how to lean upon Him—are cheerful persons in the house and by the wayside. They go unobstrusively, unconciously, about their silent mission, brightening up society around them with the happiness beaming from their faces. We love to sit near them; we love the expression of their eye, the tone of their voice. Little children soon find them out.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

TUESDAY, AUGUST 4, 1874.

THE LAST COMPANY OF THE SEASON—GATHERING.

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THE second of September is now drawing near, when the last company, for this season, will leave these shores for Zion.

The necessity of Gathering is a subject that has been dwelt upon so often in the STAR, and by the Elders in their labors in the midst of the people, and one that is so self-evident—commending itself to every faithful Latter-day Saint—and so fully endorsed by reason, truth and the Spirit of the Lord,—that we think it unnecessary almost to call attention or refer to it at this time; but we are very anxious to assist the poor Saints who are struggling so hard to lay up out of their small and hard-earned wages a sum sufficient to enable them in time to gather to Utah, and as we have not the money wherewith to pay their passages across the sea and half-way across the continent, we desire to give them the benefit of a few suggestions that experience and observation have brought to our knowledge.

In the course of our short experience in life we have become fully convinced that there is a great deal of weight and meaning in the old adage—"Where there's a will there's a way." True, this implies something more than a mere desire or wish. We might will or wish the accomplishment of the most trivial thing, but unless we arose in obedience to that will or desire, and put forth the energy necessary for its execution, we would fail. It is proverbial that no great or important object is gained without labor, nor excellency attained without perseverance, by those at least born in the humbler walks of life. We think it is possible that some who have a desire to gather to Zion in obedience to the promptings of the Spirit within them, have and may yet lack the will, and, consequently the motive power or energy to consummate the desire. Such will follow, day after day, their accustomed habits and routine of labors almost mechanically, with no quickened, lively sense of duty, and no thoughts of improvement. Some of those habits may be expensive, and even useless ones, but that does not matter with them, for they are asleep to the fact; and so toil on in the old groove with weary limbs and minds, looking only from the morning to the evening, when that day's work will be done and they can lie down, more to sleep and kill time than to obtain healthful and invigorating rest, to engage with renewed energy in the labors of the day to come. Had they the *will-power* to carry out their desires, they would rise up, shake off those worthless, stupefying and expensive habits of beer-drinking, tobacco-smoking and chewing, and gratifying a morbid taste for anything requiring,

or even risking, an outlay of means, however trifling the amount, without profit.

Some people seem to have a species of insanity for birds, and spend their means, to the neglect of their families, in the purchase and feeding of fancy birds, pigeons, poultry, &c.; and there are dog-fanciers, guinea-pig fanciers, rabbit fanciers, and those who patronize cheap excursions to horse-races, and holiday resorts; and we have heard of young people getting married and spending more money, or as much, in the "honey-moon," and fitting-up for house-keeping, than would have gone far towards emigrating them to, and placing them on good farms in, Utah, where they might to-day have been owners of houses and lands, with the Saints in Zion, instead of still toiling in their native land, paying rents, rates and taxes into the coffers of Babylon, and being scarcely able to keep their children from hunger, or themselves from the poorhouse. We have heard of members of the Church who have begged for assistance from the Church, to emigrate them, who, but a few years before, did not scruple at paying from two to three pounds, by installments, for a twenty-shilling family Bible, that they could not sell at all when they were finally helped away by the P. E. Fund, and carried the same to Zion, where they could get as good a book for nearly the same sum they would have to borrow to pay the freight on it. Again, we have heard of circumstances, which have occurred not far from Liverpool, where persons have begged and prayed to be helped by the P. E. Fund to emigrate, when, at the same time, they were getting good wages, but could do nothing toward helping themselves, and, as it afterwards transpired, they had spent their own means for dresses and trinkets to swell the weight of their luggage above the amount allowed for emigrants on the railroad cars, for the freight of which our agent at New York has had to advance the money.

We could go on and swell the number of foolish and reprehensible examples of some professing to be Latter-day Saints; but it is unnecessary. We have given timely warning that we will not pay for extra freight, and we now inform the Saints that if we had money wherewith to assist the poor—so far as our influence would go in its distribution—we would help only those who are willing to help themselves, and, so far as our judgment and the light God gives us will enable us to judge righteously, only those who are most worthy. It is said in the Scriptures that "to obey is better than sacrifice and hearken than the fat of rams." Our advice to the Latter-day Saints is, Keep constantly in view the building up of the kingdom of God, your own salvation and redemption from the darkness and bondage of sin and the world; lay up your pennies in the Emigration Fund, instead of spending them foolishly; wake up, and get ahead of your necessities, and drive labor and business instead of being continually driven by them; be the master and not the slave of appetite, passion or lust,—and in the majesty of truth, virtue and honesty—the fruits of the glorious Gospel we have received—prove to our neighbors and to the world that, through the blood of Christ and obedience to his righteous law, we are what we profess to be,—the people of God, the Latter-day Saints.

As many as can get ready to go on the second of September should have their preparations all made, their names sent into this office as soon as possible, and should be here as soon as Sept. 1st, to go on board.

ARRIVALS.—Elder Peter Sinclair arrived here, on the 21st ult. in good health and spirits, from Salt Lake City, on a mission to Scotland. Brother S. left home June 29th, with other missionaries, and embarked on board the steamship *State of Virginia*, at New York, on the 8th ult. On the 26th of July, Elders David McKenzie, John Henry Smith and L. John Nuttall—who left home on the same date as brother Sinclair—arrived here, also in good health and spirits, per steamship *Idaho*, from New York.

ABSTRACT OF CORRESPONDENCE.

FILLMORE, UTAH.—We have been favored with the perusal of a letter from Elder Nephi Pratt, to Elder F. M. Lyman, in this Mission, written at Fillmore, U.T., on the 18th of June, 1874, which contains many interesting and encouraging items concerning the prospects of the inhabitants of that part of the Territory. Brother Pratt says,—

"The people who have joined the United Order do not intend to feel satisfied, judging by the spirit everywhere manifest, until *all* their property is co-operated and their labors directed in a manner that will best subserve the interests of the Order. In this (Millard) county those of the people in the Order are greatly, or at least considerably, in the majority. We have in the Order the bulk of the capital: nearly all the best laborers, about all the farming machinery, and, with very slight exceptions, all the virtue, honesty and integrity of the whole community. I will be mistaken, however, if time does not prove that we also have quite a number in this Order who have joined for motives other than to assist in the accomplishment of the Lord's work. Times are fearfully dull here at present, and no prospects of their becoming better. * * * Who cannot see that if we will cease to import, and put up with what we can manufacture at home, we shall become independent? Now we raise seventy-five cents worth of wheat, sell it for fifty cents in cash, with which we buy twenty-five cents worth of imported merchandize; and before another harvest comes round, the 'Gentiles' not only have our wheat but also our money. Of course, brother Marion, you know that there are many of our brethren who are exceptions to this rule. * * Our stores have already ceased, to some extent, to import the many needless articles that our people have indulged themselves with heretofore, and it is intended that the whole people of the Order, high and low, will dispense with these things. Ready-made clothing is to be displaced by clothing made here by our own sisters; the stuff mostly woven at our factories. The leather manufactured in our own tannery, and made up by brother Henderson and others, will very soon render it unnecessary for our Order merchants to import any more shoes. Brothers Powell and I. V. Carling will make the furniture for the county, as soon as the Board of Management can arrange for a shop of sufficient size on a suitable location for running their turning-lathes and other machinery. Builders also will be set to work as fast as possible, and every mechanic to his trade as fast as it can possibly be arranged. Each of these branches of industry will have a superintendent, who will be under the supervision of the Board of Management, and will labor with his men how and where directed; the farmers, in the meantime, raising the bread for the whole, which I think they will successfully accomplish this season. Houses,

barns and granaries will be built at the Sink Field, and probably at the Old Field, as soon as possible, for the accommodation of the farmers and their families and teams. A temporary house is already being built at the Sink Field. * * The above, as we generally understand it, is something like how things will work throughout the Territory, and in fact we are already slowly, but surely, moving toward these things; mostly all being yet in the future, but not far distant. In the meantime hell is boiling over, heathen devils are howling in their fierce rage, the people are imagining vain things; and all abominable, disorderly, rebellious and overreaching characters, pious 'Christians,' and all other infidels and blacklegs, in this land of boasted liberty, are joining in a crusade against this handfull of God-fearing people, whose virtues are a standing rebuke to their high-handed deviltry. Verily, how exactly they follow in the footsteps of their venerable predecessors—the Pharisees, when they cried, 'Crucify him! crucify him!'"

ST. GEORGE, UTAH.—We have also had the pleasure of reading a letter from Elder James G. Bleak, to Elder F. M. Lyman, written on the 24th of June, 1874, at St. George, U.T. He writes encouragingly of the condition of affairs in southern Utah. He says,—"The 'drawing of the line,' so long referred to, has indeed commenced. The day has come when Father calls for further works, as expressive of a deeper faith. Many are nobly responding, like true sons and daughters; but not all. Some are proving that though they with their lips did honor Him, yet their hearts were far from him. The re-introduction of the United Order at this particular time appears to be very opportune. I have not seen a time, in my experience in the mountains, when the Spirit of the Almighty was as evidently poured out upon the people. I never saw the people more eager to learn the principles of the Gospel. Those who have entered the Order are most unquestionably benefited in spirit, and a very brief glance at the principles controling the Order shows that it must be successful financially. The St. George Temple is progressing rapidly, considering the amount of labor we have on it. We need more help in manual labor, not only on the Temple but in our fields. This is the general cry. We have commenced sawing lumber for the Temple. All of the Pine Valley Mills are in the Order; also a large steam saw mill which is located on Mount Trumbull, about 55 miles S.E. by S. of St. George. It is estimated that the one million feet of lumber required for the Temple will be sawed in three months from date. Wheat harvest in this city will be finished in about a week. Our prospects for fruit were never better, especially for grapes. The health of the people in general is good."

AUSTRALIA.—We are in receipt of a letter from Elder William Geddes, Prest. of the Australian Mission, written at Sydney, April 24th, 1874. Brother Geddes' letter is chiefly on business matters, but in one part he says,—"Our meetings have been announced in the papers; also my arrival, and where I came from, and this has brought a good many strangers to our meetings. We have held a Council meeting, at which James Nichols requested a re-hearing of his case. He had been cut off the Church without any trial, and accused of things he was not guilty of. The brethren agreed that this was true, and we received him back, by his renewing his covenants. He held the office of an Elder, and requests this item published in the STAR, as he has a large circle of friends in the Church, and his name appeared among those who were cut off, in the STAR, number 45, vol. 35."

CORRESPONDENCE.

AMERICA.

Salt Lake City, July 2, 1874.

Prest. Jos. F. Smith.

Dear Brother, — Brother Cannon reached home yesterday. We are all very thankful that the Lord has overruled the efforts of Congress, which were designed by our enemies to destroy the Saints.

We are having very warm weather.

Brother Cannon met brothers David McKenzie, Peter Sinclair and John Henry Smith at Cheyenne, *en route* for the British Mission.

Prest. B. Young and myself intend to spend the Sabbath at Provo as a kind of a rest.

Business appears to be enlivening at the Co-operative Institution. The first benefit of the proceeds of the mining business this year is beginning to be felt by the Banks in this city. * *

We commenced again to lay rock on the Temple last Monday. The large stones forming the base of the pilasters are being put in position, and they make the building look very fine. We have examined the stone quarries along the Utah Northern Railroad, with a view to procuring the water table for the Temple in that direction. * * * The gas pipes are being laid in the Historian's Office and my house, preparatory to lighting up.

We have had many good meetings with the brethren, and the United Order is affecting many organizations to make Zion self-sustaining.

* * * The action of the U.P.R.R Company is, with other things, designed to aim a deathly blow at the Coalville Railroad Company. It shows how men will take the advantage of one another, when they are not governed by principles of justice. As soon as they have broken up the other companies we may expect them to increase the price of their coal as much as their avarice may dictate. Our remedy appears to be in building a railroad to the south until coal mines are struck, and by that means equalize the market.

Brotherly yours,
GEO. A. SMITH.

MINUTES OF THE BRISTOL CONFERENCE,

HELD IN THE FORESTER'S HALL, ALVIN STREET, GLOUCESTER, SUNDAY, JULY 19, 1874.

PRESENT ON THE STAND — Prest. Jos. F. Smith, Elders R. V. Morris, B. H. Watts, E. N. Freeman and Charles Sansom.

10.30 a.m.

Meeting opened with singing. Prayer by Elder E. N. Freeman. Singing.

Elder Charles Sansom was called to act as Secretary.

The Sacrament was then administered by Elders Marston and Clifford.

The authorities of the Church, as they stand organized in Zion, were then presented by Elder C. Sansom and unanimously sustained; also Prest. Jos. F. Smith, as President of the European Mission; Elders B. H. Watts, as President of, and Charles Sansom as Traveling Elder in the Bristol Conference, and the Presidents of the different Branches in the Conference.

Elder Watts said that though the faces of those present were strange to him, yet he felt they were one in Spirit, inasmuch as all had obeyed the same Gospel. We were highly favored in being permitted to live in this age; Prophets and all good men of old had longed to see this day. He felt well in preaching the Gospel. Spoke of the works that characterized the Church of God in ancient days. He had been personally acquainted with the Prophet Joseph Smith, and related many incidents connected with the Prophet's life. Testified to the Gospel being restored, and that Joseph Smith was a true Prophet, and that President Brigham Young was his

rightful successor. Said there was no other way to get into the kingdom of God but by believing on their testimony.

Elder R. V. Morris said he was thankful for the privilege of bearing his testimony to the truth of the Latter-day Work. Had a knowledge that the Angel spoken of by John the Revelator had appeared and brought the Gospel. Spoke of the first principles of the Gospel,—such as faith, repentance and baptism, as being as necessary to salvation, and showed the inconsistency of professing to believe in Jesus Christ and yet disbelieving in revelation, Prophets and Apostles. He was thankful to be associated with a people who believe in these unpopular doctrines, and referred to the bigotry of the clergy and others, contrasting it with the liberality extended to clergymen when visiting Utah Territory. Baptism for the dead was a true principle. Bore testimony to the peace that prevails among the Latter-day Saints in Utah.

Prest. Jos. F. Smith bore testimony to what had been said, he having been an eye and ear witness of many of the facts. Spoke of the course taken by our enemies to frustrate the Work of God, and said they would not prevail. But few had ever obeyed the Gospel in any age of the world, compared with the mass of the people. We must be prepared to sacrifice everything for the Gospel of Christ, or we are not worthy of him. Christ would come in his own time to rule over his Saints, when the earth was prepared. Spoke at some length on Nebuchadnezzar's dream, showing its relation to the Latter-day Work. Said that those who had persecuted the Saints in the early days of the Church, had already suffered much. Alluded to the State of Missouri as an instance of the same in the late war in the United States. The Lord would fight the battles of his people, and the kingdom of God be preserved and would prevail, whether we as individuals remain faithful or not. The Gospel net gathers in all kinds—"the Lord's poor, the devil's poor, and the poor devils." The faithful will come out of the furnace of trials, like gold seven times purified; but the unrighteous cannot stand. Bore a powerful testimony to the divine authenticity of the Book of Mormon, and had a knowledge for himself. Concluded by giving his blessing to the people.

Singing. Prayer by Elder C. Sansom.

2.30 p.m.

Singing. Prayer by Elder C. Sansom. Singing.

Elder E. N. Freeman said he knew the Gospel had been restored in these last days. Spoke of the signs that should precede the restoration of the Gospel and the second coming of the Savior. It was necessary, he said, that we should be guided by revelation. Refuted the idea that we did not believe the Scriptures, and said that we as a people believed more than all the sects of the day put together. We differed materially from other sects and parties, because we believed literally in the words of Jesus, and the principles taught by him and his Apostles. The Gospel teaches us to subdue in ourselves all unrighteous passions, lusts and appetites; to forsake all evil practices; to do good to all, and show our faith by our works.

Elder C. Sansom followed by speaking on the blessings enjoyed by the Saints; their unpopularity; the necessity of immediate revelation, and bore testimony to the truth of the Latter-day Work.

Singing. Prayer by Prest. Jos. F. Smith.

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5 p.m.

Singing. Prayer by Elder Henry Marston. Singing.

Elder R. V. Morris trusted to the Spirit of God to speak through him; alluded to the stereotyped practice of sectarian ministers of the present time in writing and reading their sermons. Compared our belief and practices with other denominations. Bore testimony to the purity of the characters of the First Presidency and Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and of the divinity of their calling. Spoke also at some length on the doctrine of polygamy, defending its practice on Scriptural grounds.

Prest. Jos. F. Smith said, "We

believe in all the good principles that any other sect or denomination does; but we go still further, and believe in all there are besides in the Bible. We fear not man, but expect by the help of God to establish His kingdom on the earth, in spite of all opposition. The sectarian churches have no head to guide them, for without a living stream of revelation to the Church it would be dead." Spoke of the gifts that should follow all true believers. We should be engrafted into the true vine, that we may become heirs of God and joint heirs with Jesus Christ; should gather to Zion and enter into the house of God, and there receive our blessings; and do a work for our dead as well as for ourselves. We are not in a saved condition until we have done these things. Those that will raise their hands against this Work will not prosper. Paid a tribute of praise to the just administration of the laws of England, and said that the Lord would bless the nation for it. But that nation that fights against His people God will waste away. Exhorted the Saints to live their religion, and be above reproach; be kind to each other, do good to all men, and become missionaries in the Work that he is performing, and concluded by giving much excellent counsel to the Saints.

Singing. Benediction by Elder R. V. Morris.

There was a good attendance of the Saints at Conference, and all appeared happy and well pleased with the instructions given, and feeling well repaid for the long distance many of them had to come. There were a few strangers present, and peace prevailed at all the meetings.

B. H. WATTS, Prest. of Con.
CHAS. SANSOM, Secretary.

UTAH NEWS.

We clip the following from the *Deseret News*: —

Reports from Utah County concerning the silk industry there are very promising. Those who are engaged in it feel greatly encouraged at the success of their efforts.

There was great excitement among coal dealers in this city this morning, (June 30) the cause of which being that the Union Pacific Railroad Company had suddenly raised the freight on the article between Echo and Ogden from $1.50 to $3.80, being a jump of $2.30, amounting in reality to a positive prohibition. The dealers received no notification of the change, until the coal arrived at the depot, and they refused to receive it. Weber coal, heretofore sold at $8 at the car, retail, cannot, under this imposition, be sold at less than $10.50, and can be positively freighted from the Weber to this city by wagons cheaper than it can be brought by railroad at those rates, and if a reduction be not made, it is the intention of the dealers to have it brought in that way.

We had a call yesterday (June 30) from brother John L. Blythe, who lately arrived from Southern Utah. He left Kanab last January, and crossed the Colorado river with five others. He was met there by a number of Navajoe Indians, who demanded that himself and Indian interpreter, brother Ira Hatch, should meet in council with the same Indians with whom brother Jacob Hamblin and some others had met a short time previous, and on the same subject—the killing of the three Indians last winter, by herders, in Grass Valley, on the Sevier. Notwithstanding the hazardous character of the undertaking, brother Blythe agreed to meet in council, as demanded, within ten days. On the way to the place of council some Indians met with said that there was a good deal of excitement in the Indian camp and they thought the two white men would get killed. They had passed their word, however, and were bound to keep it. The council was held in the same hut as that was held in that brother Hamblin attended, and, being small, it was densely packed, and had a small fire burning in the middle of the floor. The council lasted about

twelve hours, during which time brothers Blythe and Hatch never moved from their cramped and uncomfortable position where they were hemmed in on every side by Indians. At times matters looked exceedingly squally, excitement running high, and dark eyes gleaming with a vengeful fire, but the two men retained their composure throughout, brother Blythe maintaining stoutly that the Indians who were killed were not slain by "Mormons," and that it was therefore unjust to expect them to foot the bill levied against them by the Navajoes, consisting of cattle, horses, &c., just as it would be to punish the Navajoes for depredations committed by the Comanches. Finally he agreed to put their demands in writing and submit them to the "Mormon" leaders for their decision, and he was given two "moons" and a half in which to return an answer to the demand. The answer was given as promised, and it was to the effect that the demand, being unjust, would not be complied with. Neither brother Blythe nor Hatch had any arms with them when they went to the council, but they were not roughly used by the Indians.

Our attention has been attracted to a "chunk" of magnetic iron, in the office of Mr. John W. Young. The specimen is from the Great Western Company's mines in Iron County, and the magnetism is very powerful, drawing towards the lump steel pens, butts, nails, until it is literally covered with such articles. We have also seen coal, from the same locality, the superior of which, we should judge, could scarcely be found in any portion of the world. A small casting from the works indicates what the company intend doing in the near future, when it may be reasonably expected that stoves and other ironware will be manufactured in Utah. The gentlemen engaged in this great enterprise have one of the most promising investments in the country.

Sexton's Report for June.—Males 20, females 18; of these—adults 14, children 24. Causes of death as reported—fevers 5, inflammation of bowels 3, lung disease 3, consumption 2, hemorrhage 2, convulsions 2, marasmus 2, whooping cough 2, heart disease 2, lye poisoning 2, drowned 2, bite of spider 1, killed accidentally 1, cancer 1, meningitis 1, abscess 1, chronic asthma 1, suicide 1, not reported 4; total interments 38.

A large number of citizens were out comet gazing again last night (July 1). What is supposed to be the luminous body was seen last night, about 9 o'clock, a short distance west of north and a short distance above the horizon or not far, apparently, from the lower portion of what is called the "dipper." The tail points upwards, inclining a little to the east, and apparently about a yard long.

From the *Salt Lake Herald*:—

An election will be held early next month for Delegate in Congress, Representatives to the Territorial Legislature, and Probate Judges; and it is almost time somebody was taking the stump to set forth the "Gineral's" [Maxwell] fitness. He "run" well, but the deuce of it is he always comes out behind. Still, we recommend him to run once more.

Last evening (July 2) the company of European immigrants mentioned in the *Herald* a few days since as having left Omaha, arrived in this city. They have traveled from Liverpool under the charge of Elder Joseph Birch, a returning missionary, who came in with them. The immigrants had a comparatively pleasant voyage over the sea, and a safe trip by rail. They arrived in good health and spirits.

The Deseret Horticultural Society gives its first exhibition in the 13th Ward Assembly Rooms, in this city, on Wednesday and Thursday week, 15th and 16th inst., when a magnificent display of flowers, fruits and vegetables, but especially of the first, may be expected. The fact is gratifying, as the Territorial Fair comes at too late a season for a proper floral display. The Society is not rich, and should receive practical encouragement.